**Georg Jonas** (1906-1994), the younger brother of Hans Jonas, has been physically impaired and ailing since birth. However, he diligently writes letters to his older brother. From these letters a lot can be learned about the family situation.

In 1938 the Nazis arrested Georg. He was a victim of the so called “Kristallnacht” and spends a week under unworthy conditions in Mönchengladbach police prison, is then deported to the Dachau concentration camp. He was released on 15 December under the proviso to emigrate immediately from Germany. Georg is lucky in misfortune. The December temperatures are extremely frosty. Prisoners have to endure tremendous suffering, they have to sleep on the cold floor and work outdoors, at times they can not even wash themselves. Many suffer from frostbite and permanent physical damage. In order to facilitate George's emigration, the mother transfers her visa for Palestine. The efforts of Hans Jonas to obtain a new visa for his mother, fail because of the British Mandate Government in Palestine. This Government wants to limit the immigration of Jews due to the Arab unrest. Jonas´ mother is then (on October 26 1941) deported to Litzmannstadt (Lodz) and later to Auschwitz, where the Nazis finally murdered her in 1942.

Hans Jonas has promised his mother Rosa to take care of his younger brother all his life. The letters testify that he fulfils this promise, but always despairing at the "quirks" of his younger brother.

Even the few, but long letters from **George Lichtheim** are enlightening.

Lichtheim was born on November 6, 1912 in Berlin and died on April 22, 1973 (suicide) in London.

He was the son of the Zionist politician Richard Lichtheim, who represented the World Zionist Organization in Constantinople. G. Lichtheim spent his first years in Constantinople until 1917. In the period from 1934 to 1945 he lived in Palestine and then immigrated to England. There he initially published under the pseudonym George L. Arnold. Lichtheim translated large parts of Gershom Scholems Work originally written in German, Jewish Mysticism in its Mainstreams into English ('Major Trends in Jewish Mysticism', 1941) and wrote numerous articles for the 'Palestine Post', Commentary, 'Partisan Review', 'Dissent', 'New Leader', 'Encounter', 'Times Literary Supplement' and 'The New Yorker Review of Books'. "

Steven Lukes writes in 1973 on the occasion of the death of George Lichtheim:

„George Lichtheim’s death has silenced the voice of a writer unique in the English-speaking world. It was a distinctive voice—dry, precise, subtle, shrewd, sophisticated, detached, ironic, mordant, supercilious, magisterial. It was also a profoundly European voice, addressing the Anglo-Saxons, urging them to deepen their vision of the world by taking serious account of the German intellectual tradition, above all of what he called ‘the great tradition of German idealism—a tradition extending from Kant, via Hegel and his pupils, to Marx,‘ only to be cheapened and perverted first by Engels and subsequently by Russian communists and their Western counterparts. For Lichtheim, the importance of that tradition, and of Marxism in particular, was not only historical and sociological but also philosophical. It made the only possible sense of the past and provided the most promising basis for understanding the present and the future. It furnished the intellectual tools for achieving what he saw as ‘the urgently required integration or interpenetration of sociology and history.‘ And, above all, it was the only ground from which one might hope to ‘make sense of human history as a whole.‘

Lichtheim, then, was a European to the core, coming from what he proudly called ‘the center of the Old Continent…the ancient geographical and spiritual heartland of Marxism,‘ via Palestine to pitch his tent, as he once put it, within the ruins of the collapsing British empire. He lived in England after 1945, writing as a political commentator, initially under the name of G. L. Arnold, and, under his own name, as a scholar—an isolated, private scholar, without a degree and with only occasional attachments to American universities—who established himself as a major world authority on and exponent of Marxism.

His attitude toward Marxism was also distinctive. He had no time for any ‘ideologically defined political movement‘ and was as bitterly hostile to Marxist-Leninist orthodoxies as he was haughtily skeptical of the anarchistic and revolutionary left. He placed himself in the tradition of Hegelian Marxism or ‘critical theory,‘ standing, as he described himself, ‘in a tradition inaugurated by scholars such as Horkheimer, Adorno and Marcuse in the 1930s, and subsequently revived after the war by the successors of the original Frankfurt school—Professor Jürgen Habermas above all.‘“